

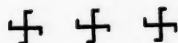
# RECORDS <sup>OF</sup> THE PAST

VOL. II



PART VII

JULY, 1903



## ROCK SCULPTURES AT NAHR-EL-KELB

BY MRS. GHOSU-EL-HOWIE

**A**BOUT 7 miles from Beyrout, the Berytus of Roman times, one comes after a drive of an hour and a half round the picturesque bay of St. George, through mulberry plantations, orange groves, etc., to a steep promontory round the base of which in modern times a carriage road has been cut and more recently still (within the last 8 years) a railroad takes the tourist in three-quarters of an hour, from Beyrout to one of the most interesting historic localities and scenes in Syria.

The Nahr-el-Kelb or Dog River, rushing like a mad dog with a gurgling sound, through a narrow gorge in a deep cleft of the mountains, here throws itself into the sea. I once thought that the river probably derived its name from its rushing, foaming, turbulent conduct and discounted the idea that it was derived from the worship of a dog idol; but I am now convinced that there is a good foundation of truth in the tradition which tells that in the long past ages a monster of the wolf species was chained by some god or demon at the river's mouth which, when lashed to fury by the storms awoke the echoes of far-distant Cyprus with his bark. Another story is that the statue of a dog formerly stood on the pedestal that crowns the cliff, its mouth being wide open, strange sounds were made to issue from it, when the winds were high; these the Arabs long regarded as supernatural warnings of impending woe, but at length on one occasion they mustered courage, assembled in a body and hurled the monster into the sea. Ac-

quainted with these stories I purposely questioned the rude inhabitants of the place to see if this local tradition was still known and remembered. On interviewing an old shepherd passing with his sheep, I elicited the story substantially as above with the difference that "its bark could be heard in Damascus" and that "a gypsy woman by her incantations caused it to roll off its pedestal into the sea." Henry Maundrell, the traveler, writing in 1697 says:

In an hour or more spent upon a very rugged way close by the sea, we came to the river Lycus, called also sometimes Canis, and by the Turks at this day Nahr Kelb. It derives its name from an idol in the form of a dog or wolf which was worshipped and is said to have pronounced oracles at this place. The image is pretended to be shown to strangers, lying in the sea with its heels upward. I mean the body of it for its oracular head is reported to have been broken off and carried to Venice, where, if fame be true, it may be seen at this day.

Naturally in my recent visit to Nahr-el-Kelb (April 3 to 5, 1903) I took special pains to have the dog pointed out to me and like H. Rider Haggard, I can say: "lying prone in the shallow water I myself saw his gigantic headless shape, large as that of an ox or a horse." Nevertheless it is not the sight of that seaweed-covered (perhaps after all) natural rock (that to give color to a local tradition is very conveniently pointed out as the dog), which convinces me that the story has a substantial basis, but a consideration of the name *Lycus*, the name by which the river was known to the Greeks.

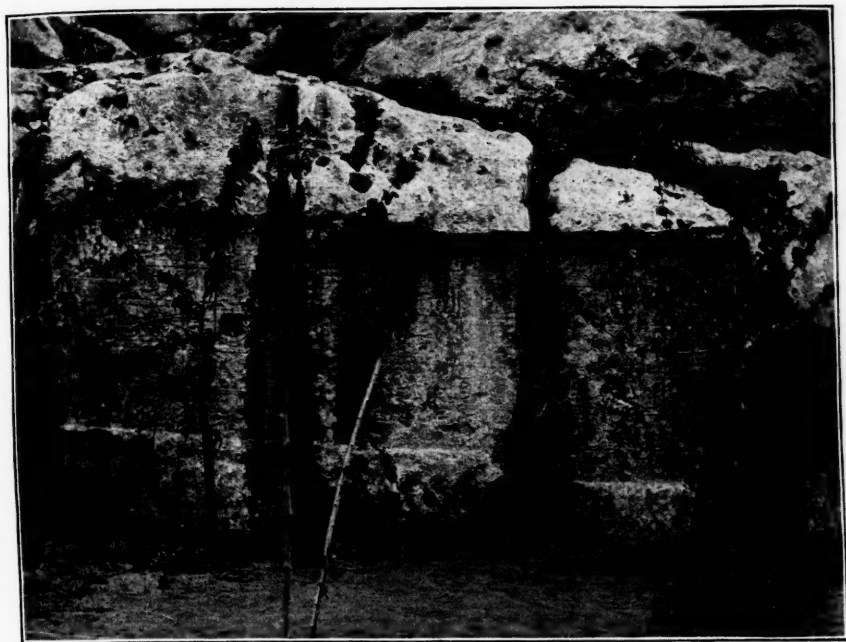
Who or what was this Lykos?

I learn that "the modern name of Assiout (Egypt) is a modification of the ancient name of the city Siant Lycopolis. The god of the city was Anûpu, Anubis or Apuat, the opener of the way "represented by a jackal or by a human form with a jackal's head. He was one of the chief gods of Amenti, the land of departed souls, the god of the embalmers and the guardian of tombs; he is sometimes called the chief of the mountains" [*The Land of the Monuments*, Pollard, p. 191], "Lycopolis is of Greek derivation meaning 'the city of the wolf.' The animal worshipped here was, however, not the wolf but the jackal, the representative of Anûpu or Anubis."

Now, it will very naturally occur to one to ask: Why is it that a recognized Egyptian deity should be worshipped in Syria and give its name to a local stream?

This question was answered satisfactorily, to my mind, when, a few days after my visit to Nahr-el-Kelb I was calling on the venerable M. Julius Loytved, Ex. Danish Consul in Beyrout, who showed me among other precious objects in his private collection of antiquities (which it is hoped may be secured by some American Museum) a small terra cotta head of Anubis, a figure of Osiris and a stele containing the image and cartouche of Shishak [960 B.C.]. The relics had been obtained from Jebail [Gebal *Josh.* XIII. 5; *Ez.* XXVII. 9.] an important town in antiquity on the Phœnician coast, within sight of and only a few miles from Nahr-el-Kelb.

It is interesting to observe that these objects help to confirm certain theories of the learned which connect the rites of Osiris with Byblos (Gebal). [See especially Lucian *De Dea Syria* c. 6. seq.] Among other curious particulars he informs us that some of the people of Byblos, at the foot of Lebanon, where the mysteries of Adonis were celebrated every year and into which Lucian was himself initiated, were of the opinion that those



INSCRIBED TABLET OF SULTAN SELIM IN MULBERRY TERRACE AT NAHR-EL-KELB. [FROM PHOTOGRAPH BY MRS. GHOSU-EL-HOWIE.]

ceremonies had been really instituted for Osiris and that he was buried in their country, not in Egypt.

Brugsch also in *Die Adonisklage und das Linoslied* agrees in tracing the Adonis myth to Asia [p. 27] and in identifying Adonis and Osiris [p. 31].

The Osiris myth relates that Isis wandered to and fro disconsolately in search of her husband's coffin and of the child of Nephthys and Osiris which had been put away as soon as it was born through fear of Typhon. "This she found after great trouble by the guidance of a dog who afterwards became her champion and attendant with the name Anubis. . . . She now ascertained that the chest had been floated as far as Byblos (in Phoenicia) and cast ashore. . . . Isis guided, as they say by a divine monster came to Byblos" [*Christ and other Masters*, p. 463].

In the discovery of Mr. Loytved's terra cotta Anubis we have proof that at some remote period the worship of Egyptian deities was practiced in Gebal and this fact makes it highly probable that the services of the faithful Anubis to the disconsolate Isis would be recognized and commemorated near the scene of fulfillment and no better place could certainly have been chosen than this rugged promontory, directly opposite "The sea of the West," "The sea of the setting Sun," the passage to the dim region of the underworld. "As the 'opener of the road' it was the duty of Anubis to guide the boat of the Sun through the underworld during the hours of darkness." When all these circumstances in connection with the dog Anubis are brought to mind the appropriateness of erecting an image of this particular divinity, in this particular spot will be manifest and taken in connection with the Osirian myth and the nearness of Gebal, I no longer see any incongruity

in the tradition and most firmly believe that an image of the dog Anubis (called Lykos by the Greeks) was erected in this spot and gave its name to the river which was known to the Romans as Lycus Flumen. The name still survives on a tablet engraved on a boulder, close to the old Roman road which wound round the Cape. The inscription is as follows:

IMP CAES M. AVRELIVS  
ANTONINVS PIVS FELIX AVGVSTVS  
PART. MAX. BRIT. MAX. GERM. MAXIMVS.  
PONTIFEX MAXIMVS  
MONTIBVS IMINENTIBVS  
LICO FLVMINI CAESIS VIAM DELATAVIT  
PER  
ANTONINIANAM SVAM

[*Robinson's Biblical Researches*, p. 618]

telling us that the "Imperator Cæsar Marcus Aurelius Antoninus Pius, the illustrious August I, Parthicus, Britannicus and Germanicus, the High Priest [of Rome] opened this road. The mountains overhanging the river Lycus, having been cut away to make it."

The tablet dates from a little before the year 180 A.D. A few feet from it toward the mouth of the gorge there used to be another tablet, which I saw 6 years ago (now unfortunately blasted) bearing a shorter inscription, the prayer of the same pious Roman for his Royal Master. It ran thus "Unconquered Imperator, Anto-Ninus Pius, illustrious August I, reign for many years."

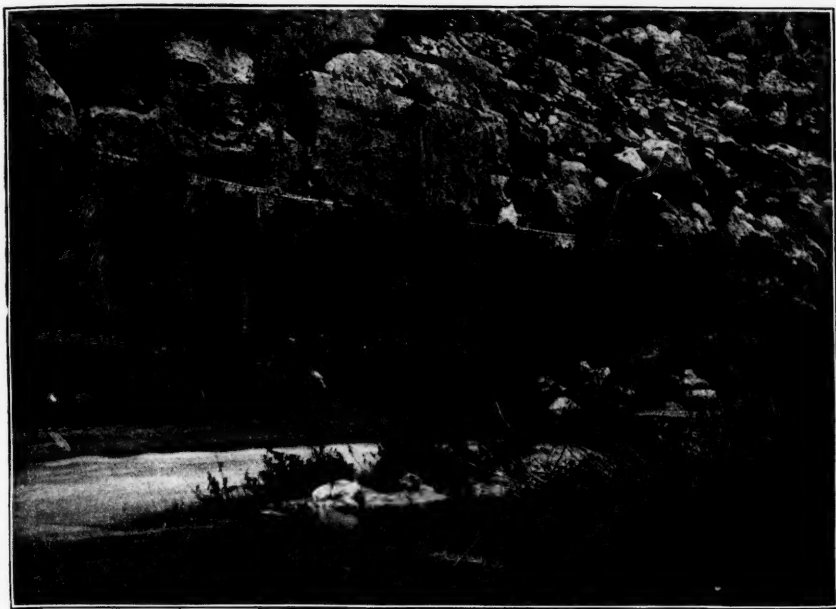
The Dog River near its mouth is crossed by 3 bridges. The railway bridge, a fine modern three-arched stone bridge and near the gorge an ancient bridge, a very picturesque object.

In a mulberry terrace near the latter is a much-worn Arabic inscription 5 m. in length by  $1\frac{1}{2}$  m. high, consisting of 5 lines mentioning repairs said to have been made in the bridge by Sultan Selim, "conquérant de l'Egypte et de la Syrie" (conqueror of Egypt and Syria) (E. Ponjade) about 1517 A.D. [*Robinson's Biblical Researches*, p. 618.]

On the opposite side of the bridge (the north side) are 17 arches in the side of the mountain rock, the remains of an ancient aqueduct, two of these arches are completely concealed by the thick foliage which has grown up in front of them and all the rest are thickly draped with most luxuriant maiden hair and other ferns. The aqueduct still conveys water for irrigation purposes to the plain near the seaboard, after having passed through the grounds of a hotel, situated on the cliff above it and turned a flour mill near the new stone bridge. I mention these details because one of the most interesting of the tablets at Nahr-el-Kelb (The Babylonian) is connected with this aqueduct, inasmuch as it is situated below it, just behind the mill and the water trickling through its imperfect sides has been flowing over it for centuries.

The presence of this tablet is not generally known, for it is difficult of access in a private garden and entirely hidden by cane, cactus, banana and other tall plants.

Some travelers who simply heard about it have not located it properly for it is not "higher up in the crags" [*Holy Land and the Bible*], but on a level with the person regarding it from the low ground.



ANCIENT AQUEDUCT AT NAHR-EL-KELB. [FROM PHOTOGRAPH BY MRS. GHOSU-EL-HOWIE.]



ROMAN INSCRIPTION AT NAHR-EL-KELB. [FROM PHOTOGRAPH BY MRS. GHOSU-EL-HOWIE.]

This tablet was discovered by Mr. Julius Loytved about 20 years ago "when they were repairing the aqueduct" and the squeeze (which he was kind enough to take out of its case for my inspection) together with a photograph of it were submitted to Prof. Sayce of Oxford and through M. F. Lenormant to the Academie des Inscriptions et Belles Lettres, Paris.

I am indebted to Mr. Loytved for a copy of the "lecture" made by M. Lenormant before the Academie and reported by G. Schlumberger, from which I make the following extracts:

PARIS, February 11, 1882.

I have the honor to present to the Academy, on the part of Mr. Julius Loytved (?) of Beyrout, prints of new cuneiform inscriptions which have recently been discovered on the rocks of the north river of Nahr-el-Kelb . . . lastly these photographs which include 4 great columns. As soon as the eye falls on the prints and photographs, it is easy to recognize that one is in the presence of a document in Babylonian writing assuming the exact archaic type which is employed for the most part in the inscriptions of Nebuchadrezzar. And in fact the name of this king followed by a part of his customary titles is read with certainty in the inscription, on the print and in the photograph.

The new stele discovered at Nahr-el-Kelb thus adds another name, a name famous par excellence, that of the terrible vanquisher of Jerusalem and of Tyre, to the list of Egyptian and Assyrian conquerors, who at the passage of this river, in the neighborhood of Beyrout, have left triumphal monuments to conserve the memory of their expeditions.

The finding of a monument of this kind emanating from Nebuchadrezzar, in Phœnicia is for science truly an event. It is the first epigraphic evidence of the great wars of this king whose conquests hold such an important place in the books of the Bible, for one knows that by a singular phenomenon, all the inscriptions hitherto known of Nebuchadrezzar (except a small fragment of his annals conserved on a tablet in the British Museum) boast pompously of the great constructions which he raised in honor of the gods, but are absolutely mute on his wars and victories.

. . . There is at least one column which treats entirely of works of architecture which seem to be designated as if situated in the neighborhood of the town of Sippara, nevertheless I discern in the course of the text some fragments of phrases which appear to belong to an account of an expedition.

On making inquiry as to the whereabouts of this tablet I was informed that: "it could not be seen," "that it was overgrown," "that it was under a waterfall," etc., and so many difficulties were put in my way that I foresaw I must make a very special effort, if I were successfully to accomplish one of the main objects of my visit. Accordingly I hired a man to stop the leakage in the aqueduct and arming him with a coarse broom and pail, had the tablet brushed and cleared from the silt which completely covered it and which by filling in all the crevices of the boldly cut cuneiform characters, had helped doubtless to preserve it so well through so many centuries.

Part of the inscription had apparently been engraved on a soft, thin, superficial, marblelike stone, coating the limestone rock. The upper part has entirely flaked off, but I photographed the fragment that remains in case the characters should come out legibly and possibly reveal some important name.

The principal tablets, however, those about which most has been written, are to be found in the cliffs on the south side of the river, on the ancient road cut obliquely round the promontory long anterior to the Roman Road which skirts the base. They are now 9 in number, 3 Egyptian and 6 As-



syrian. Formerly there must have been more, but the 3 Greek ones spoken of by Mr. Pierce [*Palestine Exploration Fund*, 1873] seem to be almost entirely obliterated. One of the latter I found and was able to make out in the first line the characters TTETT 9NIN-NOYA and a few odd letters in some of the 11 or 12 lines which I believed the inscription contained. I pointed these out to the Russian Consul General of Beyrout, who also was unable to make out some of them; this was about 2 hours before sunset. In the early hours of the day not a trace was visible, for I had visited them early in the forenoon to ascertain this fact.

The most natural order in which to visit these monuments is to begin with the group of three, opposite the khan on the Roman (the modern carriage) road just before commencing the ascent of the promontory, toward Beyrout. These three are all square-headed. The first originally Egyptian had been made by Rameses II, but was effaced by the French army of occupation of 1860, coated with a thick layer of stucco, on which the names of Napoleon III and some of his officers may be read. Fortunately this tablet, as well as the other two Egyptian ones, had been examined and reported upon by Dr. Lipsius in 1842 [*Dank III*, 197].

Maspero [*Hist-Ancienne des peuples de l'orient-classique*] remarks that "Rameses arrived at Nahr-el-Kelb which marked the northern border of the empire where he engraved at the turning of the route on the rocks overhanging the mouth, some triumphant stelas on which he recounted his successes."

A few feet from the Egypto-French tablet two much-worn panels bear the almost totally effaced effigies of Assyrian royal personages, they have been described as "low and equal in shape." Twenty years ago they must have been very much more distinct than they are at present, for W. St. Chad Boscawen [*Trans. Soc. Bib. Arch.*, Vol. VII, 1882, pp. 331-352] compares them with a representation (on stone in the British Museum) of Merodach-Nadin-akhi, an early Babylonian king, 1100 B.C. (a contemporary of Tiglath-Pileser I) to which he says they bear "a marked resemblance in workmanship and the disproportionate treatment of the human figure."

I do not think that anyone would be able to make a comparison now. The second figure is almost entirely gone, only a portion of the head and shoulders remains and in a few years it will not be apparent that a human figure was ever sculptured on this tablet.

"One of these tablets," says Mr. Boscawen, "must, I think, be assigned to Tylath Pileser I, who, after subjugating the Khatte, visited western Lebanon to obtain cedar wood to decorate the temples and palaces of Assur or Calah Shergat." In his inscriptions this boaster claims the title of conqueror of the land from the Sea of the Setting Sun to the sources of the Tigris, at which latter place it is known that he erected a statue of himself. Maspero thinks that, the sight of the tablet close by (made by Rameses II three centuries before, at Nahr-el-Kelb) stirred emulation in his breast and caused him to place his image by the side of the great Egyptian whose warlike feats he had imitated.

It is interesting to note this king's connection with Mt. Lebanon, it is recorded that "during his journey through the Lebanon forests and mountains, he slew 120 lions and many other animals." He cared also for the well-being of his people, recut an important canal and erected various

buildings from one of the towers from which "were obtained 3 cylinders which record the principal events of 5 years of his reign." [See Budge.]

With regard to the second of this pair of Assyrian tablets, it is difficult in our present paucity of early Assyrian records to tell to which king of the early empire it is to be assigned. From its position close alongside the other tablet, it is certainly the work of a near relation, and we are therefore at liberty to assign No. I to the father of Tiglath-Pileser I, that it is to Assur-ris-ilim, or by assigning No. I to Tiglath-Pileser, No. II becomes the record of Assur-bel-Kala his son. [Boscawen, *Transactions of the Society of Biblical Archaeology*, Vol. 7, 1882, p. 338.]

Leaving these tablets the ascent is made over the promontory and at a distance of a few yards he sees above him, a little to the left, in a corner as it were, a single round-headed tablet; this has been thought to represent Assur-nazir-pal [885-860 B.C.], the father of Shalmaneser II [860-825], who also erected a tablet here, a little higher up the road. There are distinct records in the Assyrian inscriptions of the erection of both of these tablets. That by Assur-nazir-pal was to record the accomplishment of his great campaign in 880 B.C., when he finished a victorious march through Syria by receiving tribute from Arvad, Gebal, Sidon and Tyre. He states that he erected an image of his majesty over against the Great Sea and offered victims and libations to his gods.

The Bronze gates found at Balawât are said to give a faithful representation of such dedicatory rites as would be observed before each of these tablets.

They erected an altar before it on which they celebrated the sacrifice and if the monument was raised toward the source of a river or on the shore of a sea, the soldiers threw pieces of the victim into the water in order to propitiate the water gods. [Maspero.]

With such knowledge furnished by recent discoveries, this silent pass becomes crowded again with "Captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men . . . girded with girdles upon their loins exceeding in dyed attire upon their heads. . . . With chariots, wagons and wheels, buckler, shield and helmet" [*Ezekiel* XXIII 12, 15, 24] and one can see the priests in grand sacerdotal robes swinging the censor and soldiers pitching portions of the reeking victims into the hungry sea to propitiate Oarmes.

Leaving Assur-nazir-pal alone in his glory, one comes, after a short climb, to an immense boulder on which two of the most interesting and best preserved monuments are to be found. The first of the two (the fifth of the series) resembles the one we have just left, inasmuch as it is round-headed and contains the effigy of an Assyrian king, but the latter is more distinct. This is Shalmaneser II, who in his first expedition marched to the shores of the Sea of the West, accounts of which are to be found on the Black Obelisk and on the tablet from Kurkh. Mention is made of the erection at two periods of statues of this monarch in the regions of Syria and Mt. Lebanon.

A fragment of an inscription of this king referring to the XVIII Campaign B.C. 841, states that after a successful expedition against the Syrian kings headed by Hazael, king of Damascus, and the reception of the tribute from Jehu, son of Omri, etc., a statue of the king was erected in or near Lebanon, where he (like Tiglath-Pileser I) had gone to obtain cedars on the



mountains of Bahli-Rasi. This Phœnician sounding name is no doubt Baal Rosh, the promontory at Nahr-el-Kelb.

About a foot from the Assyrian is the second Egyptian tablet (the 6 in the series) dedicated, as Dr. Lepsius states, to the sun-god Ra.

I agree with Boscawen that this is "by far the best preserved, and most certainly there are traces of its having borne hieroglyphic inscriptions"; but in the figures in the upper portion I fail to see Rameses II standing in adoration before a seated deity.

I see 2 figures *standing* facing one another, they are warriors, the one to the left seems to be bending the bow, ready to let fly the arrow, while the second figure advances his right arm and appears ready to raise the shield which he holds in his left hand.

Dr. Robinson who visited the pass in 1852 states [Researches p. 620] "In the corners of the three Egyptian tablets there are holes as for metal clamps, as if a metal plate or marble tablet perhaps with sculptures or an inscription had been fastened within the border, covering the interior surface. In that case the rock surface of these three tablets was never sculptured."

Naturally, I looked particularly for these holes and found that it was even so; under the moulding, drilled upward in either corner at the top of the tablet were holes, into which one could insert a rod as thick as a man's finger, but I did not see traces of holes at the bottom of the tablet, if such were originally there, they may easily have worn away. I cannot, however, accept Dr. Robinson's conclusion that "in that case the rock surface of these three tablets was never sculptured," for it seems to me that the hieroglyphics are still so distinct that one can even count the lines (on the tablet itself and in the photo) which I make out to be 20 in number.

Dr. Boscawen says [1881] "I must certainly affirm that I could distinctly trace indications of the body of the tablet as well as the jambs having been covered with hieroglyphics. . . . On the lower tier of the cornice of No. 6 (the one under consideration) the winged circle was distinctly to be traced and the feathering on the upper portion."

I also with Dr. Boscawen readily distinguished the winged circle and fluted ornamentation in the upper part of the cornice as well as the figures and hieroglyphs. Dr. Robinson, however, writes "I must confess that for myself, on neither of my visits March 3 and June 19, although both were made at midday, under a brilliant sun, could I distinguish either hieroglyphics or other figures. It may be possible, however, that with the Sun in another direction and with a different condition of light and shade and less of glare, such outlines can be traced; but then how are the clamps at the corners to be accounted for? At any rate I cannot but think that fancy has much to do in making out the reputed copies of these Egyptian tablets."

Dr. Robinson does well to tell us at what season and hour he visited these sculptures for both are important to observe if one would view them under the most favorable conditions and "midday," "under a brilliant sun" are of all conditions the least favorable as I can testify from repeated observations.

A photograph of this tablet made by Bonfils of Beyrout some years ago, brings out most excellent results, it was taken when the shadows were deepest. Although I am not able to say what month of the year is best for observations I do say that the position of the declining Sun (influenced

considerably by the season) does make a difference in rendering the figures more or less distinct. (From our position on the Lebanon we see the Sun in winter set apparently just opposite Beyrout, while in midsummer it sets just behind Cyprus, the outlines of whose hills are broken and rendered visible to us) and therefore the changing position of the Sun must affect the light and consequently to a certain degree the distinctness or indistinctness of these sculptures.

It was an examination of this photograph which led to my recent visit to the Dog River and inspired me with a desire to make a scientific examination of these monuments.

It appeared to me that the photograph designed by the artist merely to reproduce the two most picturesque "inscriptions on the Dog River" had quite undesignedly brought into recognition four hitherto unnoticed animal figures in the rough cliff to the right-hand side of the Egyptian tablet. This discovery on paper inspired me with a desire to verify the fact, if fact it were, and although the results were disappointing and I only recognized traces of the lowest figure and could not affirm positively that such animal figures ever were there, yet I think it very probable that animal figures (ancient, no doubt, in the time of Rameses) were sculptured on this boulder and possibly shared with Anubis some sort of adoration, but are now worn away beyond recognition and we have only a suggestion of them revealed by the faithful art of photography.

I beg to accompany this article with a sketch of these animal figures, which I traced from the photograph itself (by means of transfer paper), and although I know that I run a risk of some future Robinson thinking that "fancy has had much to do in making out the reputed copies" I disclaim any imagination in the matter and venture to publish the above in case Archæological finds at Gebal or elsewhere should throw a side light on animal worship at Nahr-el-Kelb, when it may be interesting to remember that such animal forms were thought to have been recognized as late as 1903.

We next come to the round-headed Assyrian tablet thought to represent Sennacherib 703 B.C., which "belongs to the period of the best art." Although there is no record of its erection by Sennacherib (says Boscawen) "its resemblance to the Bavian tablets and the figures of the king from the Koujunjik sculptures would lead one to assign it to that king."

Sennacherib is said to have visited Southwestern Syria and Phœnicia at least 3 times in his reign [B.C. 702-3]. When he defeated the Palestine and Egyptian allies at the Battle of El-sekeh in the province of Dan, an account of which expedition is given in the Taylor cylinder.

Bible students are most interested in that expedition in which the siege of Lachish was a prominent feature and which terminated so disastrously [II Kings XIX, 35]. The effigy, therefore, of this king in the place seems to give greater reality to the Bible narrative and has many suggestions for those who can read "sermons in stones."

A few steps beyond brings us to the last two tablets. The Egyptian one is easily recognized by its resemblance to the other two square-headed ones which we have noticed. This one, said by Dr. Lepsius to have been a votive tablet to the Theban Ammon, was erected by Rameses II to commemorate his triumphant advances against the Hittites. It is very much dilapidated and neither lines, figures nor hieroglyphs can be recognized with certainty, but there are suggestions of a disk and fluted cornice as



ANIMAL FIGURES THOUGHT TO BE DISTINGUISHED ON ROCK NEAR TABLET OF RAMESES II. [FROM  
DRAWING BY MRS. GHOSU-EL-HOWIE.]

well as of hieroglyphs, a few of which in the lower part of the tablet to the right-hand side seemed to me sharp enough to produce an impression. I therefore mixed some dough and obtained casts of 2 birds, which measure 0.05 m. in height and are remarkably good.

The ninth and last tablet of this ancient road is a round-headed Assyrian one, on which the image of Esarhaddon, the third son of Sennacherib is represented [II *Kings* XIX, 37].

This has evidently been very elaborate and some details on the shoulder and breast are still distinguishable, he holds in his right hand a cone, pointing upward to some sacred emblems of the Sun and Moon, etc. A few seeds have found lodgment in the earth that has accumulated in the crevices of the cone during 2,574 years and Esarhaddon appears now to be carrying a bouquet, presenting a living tribute to the source of all light.

This tablet is (as doubtless all the other Assyrian tablets were) covered with cuneiform characters, many of which are still legible.

A plaster cast was made of it in 1834 by Mr. Bonomi and is now in the British Museum.

From paper impressions as well as a copy made by Dr. Boscauwen and comparison with the cast in the Museum, it has been possible to obtain the date of its erection with an account of the expedition of which it was the triumphant record. Mention is made of an expedition against Tirhakah ending with the capture and sack of Memphis. After regulating the affairs of Egypt the Assyrian army returned laden with the rich spoils of the temples and palaces of Memphis. En route tribute was gathered from all the principal cities of Palestine and Phœnicia and possibly from Cyprus.

The fact that the statue at Nahr-el-Kelb commences with an enumeration of titles of the god Hea (Oarmes) the Assyrian Neptune, who is here called "Ilu Timse," the god of the sea, seems to indicate that the king had just accomplished a successful sea voyage. We may conclude that this special invocation here supposes an expedition to the land of Ya-at-na-na (Cyprus) to gather tribute.

From these facts we may conclude that this statue was erected in B.C. 671, to commemorate the successful termination of Esarhaddon's Egyptian Campaign. [Boscauwen Trans. Soc. Arch. VIII, 1882, pp. 331-358.]

Few people who visit Nahr-el-Kelb are able to explore all the wonders of this remarkable stream or to trace it to its source.

I believe Dr. W. M. Thompson was the pioneer in this direction. He tells us that about 6 miles above the sea the river issues from a cave which cannot be explored without a boat. There are 3 caves all on the north side of the ravine.

Thompson's description [*The Land and the Book*], however, so inspired W. J. Maxwell, C.E., that in 1873 he got up a party, including Rev. D. Bliss, D.D., of the S. P. C. Beyrout and R. W. Brigstocke, M.R.C.S., and with all the necessary impedimenta, including rafts, boats, lamps, etc., they penetrated into the interior and made quite a survey, giving the names of "Thompson's Cavern," "The Pantheon," "Styx," "Chaos," "Hermit Gallery," "Maxwell's Pillar," "Bliss Straits," "Huxley and Brigstocke's Rapids," etc., to the prominent features in their underground travels.

The grottoes of the Nahr-el-Kelb, so far as they have been explored may be ranked among the already well-known caverns of the world and though not as

large as the Kentucky caves, possess features resembling those of that immense labyrinth. Though devoid of animal remains, they will bear comparison with any of the bone caves in the gorgeousness of their draperies and the grandeur of their stalactites. . . .

The distinctive feature of the Dog River caves is that the river itself has been followed  $\frac{3}{4}$  of a mile underground [Jas. Robertson]. Above the caves the river may be traced through the most picturesque ravines up to its two sources under the snows of Mt. Sunnin. One of them Niba-el Lebban wells up under a rock, while the other, half an hour's walk from it, springs out of a cave, near which in past ages was a temple to Adonis. This was destroyed by Constantine.

A little below the Niba-el Lebban is a remarkable rock formation, known as the Natural Bridge, the arch of which is 90 ft. thick, the span 157 ft. and the height on the lower side nearly 200 ft.

Thus from its mouth to its source this classic little stream, so full of associations is bridged over by modern science and we are now able to make a connection with the traditions of the past and trace some of them also to their fountain head.



## THE BRONZE HERMES FROM ANTIKYTHERA

BY ARTHUR STODDARD COOLEY, PH.D.

**I**F the bottom of the Tiber should be dredged there is good reason to believe that many treasures of ancient art would be discovered buried in the mud of its bed. Some statues have been found in harbors, as at the Peiræus. But who would have believed a few years ago that a whole shipload of works of art in both marble and bronze would be recovered from the depths of the sea, and one of them a masterpiece rivaling the Hermes of Praxiteles? Yet such an event has recently startled the world and important additions have been made to our knowledge of Greek art.

Various articles have been published both in this country and abroad in regard to this find. My purpose here is to give to the readers of RECORDS OF THE PAST the official publication of the Greek Archæological Society, which has just appeared in their quarterly, the *Ephemeris Archæiologiké*, as far as it pertains to the story of the finding and recovery of the statues and the description of the chief treasure, a magnificent male statue in bronze of a little over life size. The various views of the statue are from photographs by A. Rhomaïdes, of Athens, made to illustrate this official report.

The official publication tells of the discovery as follows:—

About the end of 1900 Symæan divers fishing from the sponge-fishing boat 'Photios Lentiakós,' under Captain Demetrios E. Kontos, pulled up the well-preserved hand of a bronze statue off the north coast of Antikythera, the ancient Aigile (Cerigotto), near the place called to-day Pinakakia, about an hour distant from the river (whose mouth is) the principal mooring ground of the island. At this discovery the captain of the boat dived himself, and seeing in the place where the hand was found a heap of various ancient statues, he stopped fishing



for sponges and got under way for Syme (an island off the coast of Asia Minor, 15 miles N. W. of Rhodes), whence after consultation with other patriotic Symæans he came to Athens and communicated the find to the Greek Government, begging at the same time for official permission to go forward at his own expense to bring up the statues.

Although the communication was received at first with incredulity, which is easily understood, yet the Greek Government, through the Minister of Ecclesiastical Affairs gave the desired permission to Demetrios Kontos, promising to give him a worthy recompense for the finds at the end of the operations, and sent with him a special representative of the Archæological Department, as well as a small war vessel to aid as far as possible in the work of raising the antiquities.

The operations began about the middle of November, 1900, and continued till September, 1901, interrupted only for about a month at Easter, 1901. It is to be understood that because of the stormy sea in which the work was carried on the actual working days did not amount even to one-fourth of the time mentioned.

The investigation of the bottom was made by experienced sponge-fishers diving in the usual way, and the hauling up of the light objects was accomplished by the ordinary tackle used in sponge-fishing boats, while the heavier objects were raised by the windlass of the always-present war ship.

The place where the wrecked ship lay in the sea is about 80 feet from the shore and at a depth of from 25 to 40 fathoms. The ship, many of whose timbers the divers saw and some of which they brought up, if one may judge from these obscure indications, lies parallel to the shore and a part of it and its cargo apparently is covered by great rocks which have fallen from the headland.

The raising of the large objects visible in the water furnished no insuperable difficulties, but when the investigation of the mud, which had covered a great part of the objects, and the removal of the rocks, which had fallen upon them, began, the work became much more difficult, because on the one hand each of the divers could not work in so great a depth in the sea more than 7 or 8 minutes continuously, and on the other the mud had been compressed in many places and transformed with the things in it into a very hard, compact mass, broken up with difficulty by the tools which the divers could use.

On account of these difficulties one may say that the investigation of the bottom was not complete, and that other objects may yet be concealed under the mud. This can be conjectured also from the finding of numerous fragments of bronze statues which were not taken out. And yet with all this the result of the operations was successful beyond all expectation.

As a reward, 150,000 drachmas (\$18,750), were given to the Symæans by the Greek Government and the Archæological Society gave each of those who took part in the work 500 drachmas (\$62.50).

All the recovered objects were transferred to Athens and deposited in the National Museum. The find consists of marble and bronze statues and various things belonging to the ship and the service of the crew.

A detailed description with illustrations is given of the different statues, statuettes and other finds, from which I take this in regard to the bronze we are considering.

The statue of a nude young man standing erect. He treads firmly on the left foot and has his right leg bent at the knee slightly to the rear. His head looks intently toward the right, following the direction of the right arm, which is bent and raised to a point a little above the head of the youth and stretched toward the right with a certain emphasis. The position of the fingers of the right hand shows beyond question that the man held in this something exactly spherical. The left arm hangs inactive at the side, but the shape of the hand shows that through it passed an object at all events of some length, which the statue bore sloping downward. The expression of the face of the youth is rather gentle.





HEAD OF THE BRONZE HERMES FROM ANTIKYTHERA

As is usually the case in ancient bronze statues, the eyes are made of a different material; the iris is chestnut-colored and the apple of the eye white. The nipples also are set in, being made of separate pieces.

On some fingers of the right hand are small pieces of bronze by which the round object in them was held in place, and a small strip of bronze exists also on the little finger of the left hand, serving a like purpose. Its position, indeed, limiting the opening of the fingers of this hand at the back shows that the object held by them was thin, at least at this point.

On the right leg are many very small pieces of bronze, round and quadrangular, put on to cover up places where there were defects in the casting.

The surface of the statue was quite well preserved, but to avoid the danger of corrosion, and since on the head especially much oxide had formed, which had to be removed by chemicals, the whole statue was subjected to chemical cleaning on account of which the original color of the surface was altered.

The statue was broken into many fragments, but was put together by the restorer of works of art in Paris, M. André, called for this purpose to Athens by the Greek Government. There have been supplied by him a few pieces in the breast, abdomen and buttocks.

The height of the statue is 1.94 meters (= 6 ft., 4.4 in.); height of the head to the beginning of the hair above the forehead, 19 centimeters (8 $\frac{1}{4}$  in.); to the top of the hair, 235 millimeters (11 $\frac{1}{2}$  in.).

The story of the restoration is hardly hinted at in this report, but it is worth giving in brief. The cleansing of the fragments and the preliminary work was done by Greeks at Athens, and there was some talk of entrusting the restoration to Mr. Kaloudes, who is quite expert, as anyone will admit who has seen in the Acropolis Museum at Athens the group of Athena subduing the Giants, formerly in the pediment of the old temple on the Acropolis which was burnt and damaged by the Persians in 480 B.C. This was put together by him from a great number of marble fragments discovered during the excavation of the citadel. But it is quite a different task to restore a bronze statue, and his skill was not considered equal to the undertaking. Aid was sought from Paris and other places. One proposition, strangely enough, came from Monstapha Bey, the best sculptor connected with the Imperial Museum at Constantinople.

Then at the request of the Greek Government Herr Wilhelm Sturm, the restorer of the archaeological collections of the Imperial Palace at Vienna, who had won fame by his restoration of the bronze statue of an athlete found in many pieces at Ephesus, was given leave of absence to come to Athens in October, 1901, and give his expert opinion. This he did in a long report in which he described his method employed in the case of the bronze statue from Ephesus just mentioned, and which he would use on the bronze at Athens if given the contract to set it together. Because of the length of time this would require and because at Vienna he had all his tools and other facilities for the work, he urged the temporary removal of the statue to the Austrian capital. Even under the safeguards proposed by him this seemed to the Greek authorities a step not to be considered a moment. The precious statue must remain at Athens, and so negotiations with Herr Sturm came to an end, for he maintained that he could not do the work anywhere but in his own workshop at Vienna. Finally M. André was induced to come from Paris last year, and to his skill is due the most successful restoration evidenced by the views here given. The following description of his *modus operandi* I take from Mr. Edward Vicar's most interesting article in the *Pall Mall Magazine* for April, 1903 [pp. 551, et seq].



SIDE VIEW OF THE BRONZE HERMES FROM ANTIKYTHERA

He first constructed a sort of skeleton, on which he built up the statue, piece by piece, beginning with the lower extremities. Whenever two fragments required to be fastened together, the edges were joined by very powerful cement and the pieces riveted on to a frame work of copper bands, which supported and braced them from inside. When each of the fragments had been thus securely pieced together, each in its proper place, the missing parts had to be restored. These M. André had already fashioned in his Paris workshop from casts supplied, and they now only required to be fitted into the gaps. When the figure had at length been completely rebuilt and restored to M. André's satisfaction, he proceeded to cover the rivet heads with a kind of putty, and then treated the whole surface with a bronze-colored preparation, so as to make it of uniform hue and consistency. The strong acids in which the fragments had been immersed for many weeks, for the purpose of removing the incrustations which so thickly coated them, had taken away all appearance of bronze from the metal, and left it of a dull black. It was accordingly found necessary to restore the original color by artificial means; and, though it may not be altogether pleasant, when gazing at this exquisite figure, to reflect that the fine bronze hue is the result of a thick layer of paste, which, moreover, conceals rivets and seams and joints, it must be remembered that without these adventitious aids it would not have been possible to restore the statue at all.

After 40 days' continuous work M. André announced the completion of his labors.

So much for the statue itself, its discovery and its restoration. Now, let us consider briefly where it belongs in the history of Greek art and whom or what it represents.

Up to this discovery the first place of excellence among the few original Greek works of art was held by the Hermes of Praxiteles at Olympia, and marvelous as it is, it was not among the masterpieces of that artist famed in antiquity. So it may be with this, if we ever can ascribe it definitely to any of the great sculptors of Greece. But as we examine it, I think we shall agree in the judgment of Mr. Kabbadias, the present Ephor-General of Antiquities that "with the Hermes of Praxiteles Greece has now to present a second statue of equal value."

Again, I think the general opinion must be that expressed by Mr. Vicars in his article, from which I quote again:

Here is a magnificent bronze whose general characteristics assign it positively to the IV Century B.C. The fine workmanship and consummate technical skill show that we are in the presence of an original work of a great master of that period. Having got so far, it requires no profound acquaintance with the individual characteristics of those sculptors to enable us to recognize in this beautiful figure a probable work of Zysippus, the last of the famous IV Century trio, of which the other two were Praxiteles and Scopas. We know from literary sources that this artist worked entirely in bronze; we know further that he modified the "Canon" of Polyclitus in the direction of lightening the human form and giving it more elasticity and life; by this means we have been enabled to identify certain statues as undoubted copies of his works, or as bearing marked traces of his influence; and from them we can realize more fully his excellences and mannerisms. These are so strikingly displayed in the present statue that in assigning its authorship to the great Sicyonian sculptor we have at least as convincing evidence as is likely to be at our disposal in determining so complex a problem.

Knowing that a new book was in press [Ginn & Company, Boston] entitled *Greek Sculpture, its Spirit and Principles*, I asked the author, Dr. Edmund R. O. von Mach, instructor in Greek Art at Harvard University,

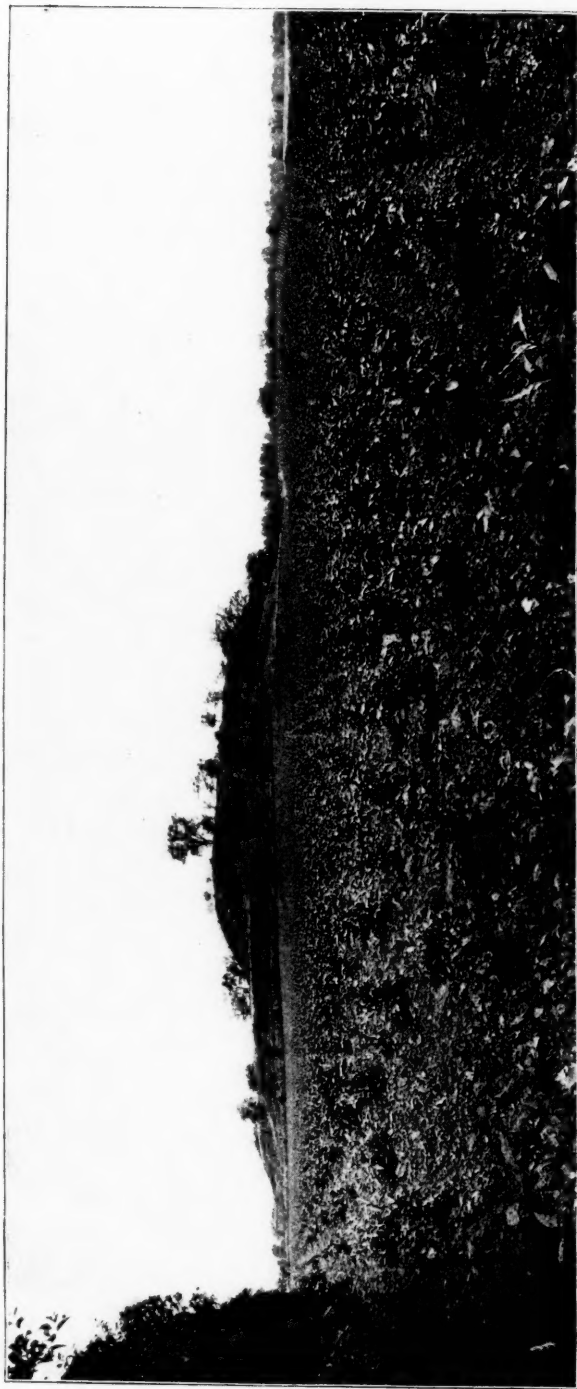
whose fine judgment I have come to value in such matters, what he thought of the new addition to the art treasures of the world. He was kind enough to give me beforehand the substance of what he will have to say in his book.

Dr. von Mach does not venture a positive opinion as to the date and style of the statue. For to him there seems to be a disagreement between the treatment of the head and the body. The full, almost flabby flesh reminds one of the creations of a later time. The statue is almost like the "portrait" of the body of an indulging *bon vivant*. The impression of the whole statue is now quite different from that made by the head and shoulders before M. André had restored the figure. Not having seen the statue himself, Dr. von Mach does not feel qualified to judge of the accuracy of M. André's work, but thinks the changed appearance of the figure may possibly be due to the restorations, for he claims that even the fraction of an inch added to the circumference of the statue might account for its present, to him at least, unpleasant appearance. If the restorations are accurate, he would be inclined to date the bronze in a late period, what he calls by the poetic but appropriate title of the "Autumn Days of Greek Sculpture." The head, then, might have been copied from an earlier work, while the body would reflect the decadent style of a later period.

The statue has come to be called the "Hermes of Antikythera" from an opinion expressed soon after its recovery by a number of archæologists, among them Mr. Sboronos, the Greek numismatologist, who discussed the question in detail in a long interview printed in the Athenian *Asty*. Comparing other well-known statues and representations on coins, often useful in solving such problems, he came to the conclusion that it is a Hermes Rhetor or Logios, the patron of orators, represented as delivering a speech, and assigned it to the IV Century B.C., regarding it as inferior to the Hermes of Praxiteles and superior to the Hermes found at Atalante and now in the National Museum at Athens.

But the position of the fingers of the right hand are hardly appropriate for a gesture of an orator, and the careful examination revealing the added bits of bronze mentioned in the official publication cited above has made it evident that the right hand held some round object and the left hand something rather long and slender.

I can see no special reason for the early opinion of some who called it an Apollo, and there are serious objections to its representing Perseus holding the Gorgon Medusa's head in his right hand and his sword in the left. The most satisfactory suggestion is that the statue represents Paris, holding out the Apple of Discord. "This theory," to quote Mr. Vicars once more, "accords with all the peculiarities of the pose—the look of tension in the extended arm, the light grasp of the fingers, the momentary poise of the body; moreover, the gentle expectancy of the expression and the superb beauty of the features are such as one would certainly look for in a statue of the son of Priam in the act of judging between the three goddesses; while the great muscular development is well suited to the slayer of Achilles."



VIEW FROM THE EAST OF THE GREAT CAHOKIA MOUND—MONKS' MOUND—700 BY 1,100 FEET AND 100 FEET HIGH. TO THE RIGHT IS A LARGE MOUND.  
[FROM PHOTOGRAPH BY DR. HENRY MASON BAUM.]



## ANTIQUITIES OF THE UNITED STATES

### *The Cahokia Mounds*

BY REV. HENRY MASON BAUM, D.C.L.

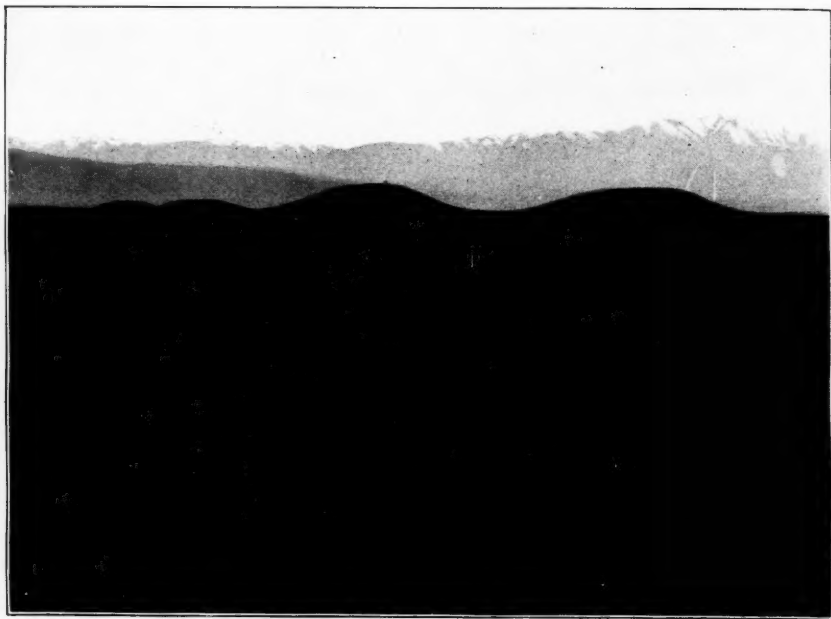
THE most imposing prehistoric monument in North America stands in the midst of the fertile plain known as the great American Bottoms on the Illinois side of the Mississippi River. From East St. Louis a series of artificial prehistoric mounds extends along and adjacent to the Cahokia Creek back to the bluffs, about 10 miles distant. These mounds were probably connected with those that once stood on the west side of the river, on the site of the City of St. Louis and gave to it the name of the "Mound City."

While it is not my intention to enter here upon a general discussion of the subject of the Mound Builders, it will be necessary to consider briefly some of the special features of their work in connection with this group of mounds.

The work of the Mound Builders encircles the world [see RECORDS OF THE PAST, Vol. I, pp. 6-13; 130-149; 162-171; 204-218; 218-220]. I use the term—work of the Mound Builders—in its literal meaning, which excludes mounds covering ruined cities, etc. The archæologist who has made a study only of the mounds of North America is not in possession of sufficient data to discuss intelligently the general subject of the Mound Builders. It is the most perplexing problem in archæology. Many students of American Archæology and Anthropology still call our great earth-works "Indian Mounds." It is true that the American Indians have and are still erecting burial mounds, but the earliest of the Indian mounds are easily distinguished from the work of the Mound Builders, properly so called.

It will probably be found upon further study of the crania of the American Mound Builders that they differ as much from those of the historic American Indians as do those of the Asiatic Mound Builders from those of the present inhabitants of those countries. I would not infer from this statement that the Mound Builder of the Western Hemisphere was of the same race as the Asiatic. The average skull of the Mound Builder in the Mississippi Valley, so far as we have a type, resembles that of the race pictured on the monuments of Mexico and Central America. It will be seen from the accompanying photographs of the so-called pyramids of the Sun and Moon in Mexico that they resembled many of those in the United States. Hundreds of these artificial earth-works have been discovered in Mexico and Central America and the number is being increased from time to time by new discoveries. By reference to the articles in RECORDS OF THE PAST above cited and the accompanying photograph of a chain of mounds in Turkestan it will be seen that there is a close resemblance between the mounds of Asia and those of North America.

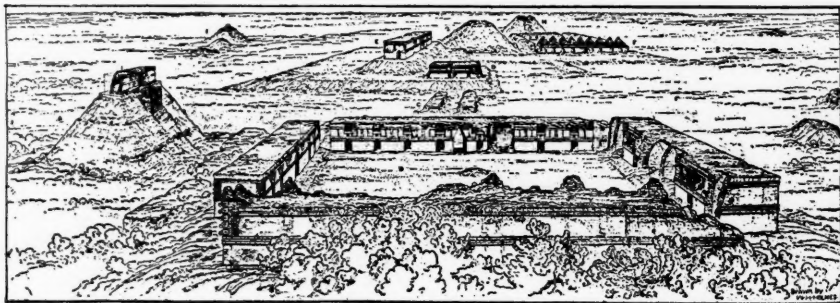
It is impossible to even approximate a date for the mounds in either Hemisphere from the data now available. The earth-works in both the Miss-



GROUP OF MOUNDS AT THE FOOT OF THE NORTHERN SLOPE OF THE ALA-TAU MOUNTAINS IN TURKESTAN. [FROM PHOTOGRAPH BY FREDERICK B. WRIGHT.]

issippi Valley and Mexico show a high civilization for the Stone Age, with varying degrees of culture. This civilization antedated or was the foundation upon which was built the still higher civilization of the southern part of our continent. But during this later development in the South the truncated pyramid surmounted by a temple formed the most imposing feature of that remarkable prehistoric architecture, as will be seen from the accompanying sketch of the ruins of Palenque, by Prof. William Henry Holmes.

If, therefore, for some reason unknown at present, the Mound Builders of the Mississippi Valley emigrated to the South, which seems more than probable, we must look for the cause of their final disappearance. In seeking the reason for the emigration of the Mound Builders to the South we must



PANORAMA OF UXMAL, YUCATAN. [DRAWN BY PROF. WILLIAM HENRY HOLMES.]



PYRAMIDS OF THE SUN AND MOON, TEOTIHUACAN, MEXICO. [FROM PHOTOGRAPH BY PROF. MARSHALL H. SAVILLE.]



PYRAMID OF THE SUN AND RUINS OF SAN JUAN, TEOTIHUACAN, MEXICO. [FROM PHOTOGRAPH BY PROF. MARSHALL H. SAVILLE.]

consider the national or tribal characteristics of the American Indian. I cannot better express my view on the subject than by quoting a paragraph from Dr. J. W. Foster's *Prehistoric Races of the United States of America* [p. 300].

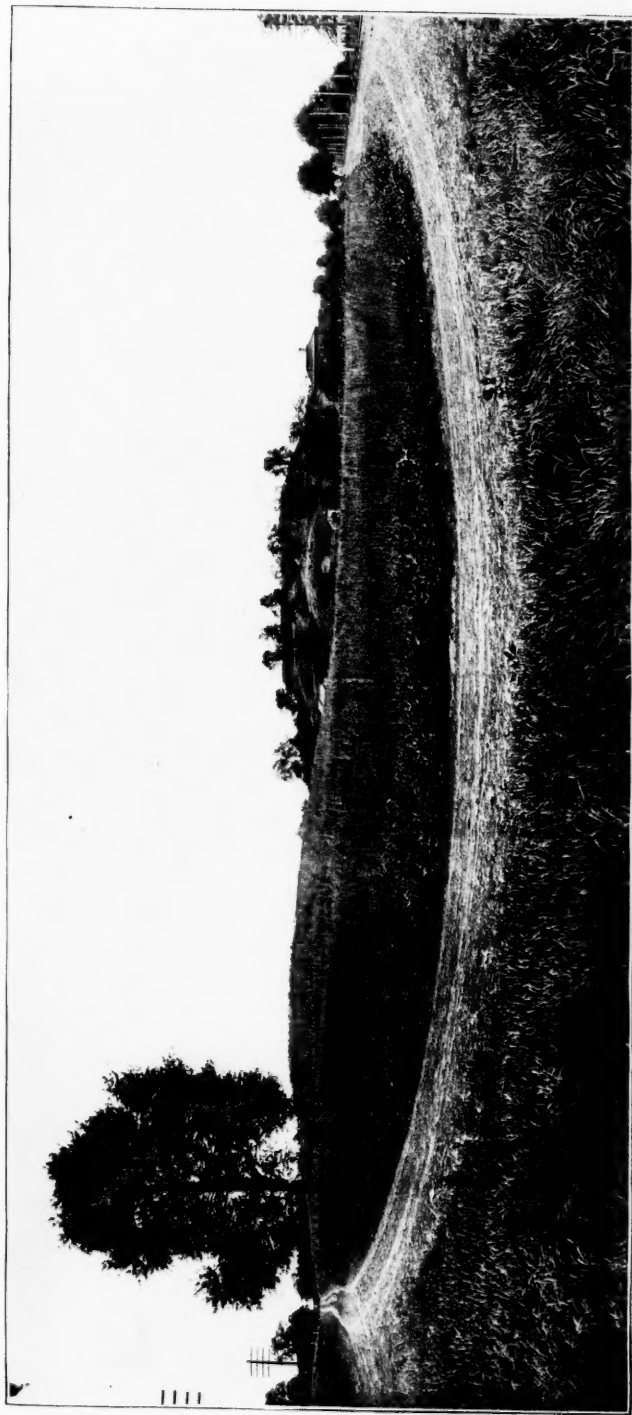
The Indian possesses a conformation of skull which clearly separates him from the prehistoric Mound Builder and such a conformation must give rise to different mental traits. His brain, as compared with the European, according to George Combe, differs widely in the proportions of the different parts. The anterior lobe is small, the middle lobe is large, and the central convolutions on the anterior lobe and upper surface are small. The brain-case is box-like, with the corners rounded off; the occiput extends up vertically; the frontal ridge is prominent; the cerebral vault is pyramidal; the interparietal diameter is great; the superciliary ridges and zygomatic arches sweep out beyond the general line of the skull; the orbits are quadrangular; the forehead is low; the cheek bones high; and the jaws prognathous. His character, since first known to the white man, has been signalized by treachery and cruelty. He repels all efforts to raise him from his degraded position; and whilst he has not the moral nature to adopt the virtues of civilization, his brutal instincts lead him to welcome its vices. He was never known voluntarily to engage in an enterprise requiring methodical labor; he dwells in temporary and movable habitations; he follows the game in their migrations; he imposes the drudgery of life upon his squaw; he takes no heed for the future. To suppose that such a race threw up the strong lines of circumvallation and symmetrical mounds which crown so many of our river terraces, is as preposterous, almost, as to suppose that they built the pyramids of Egypt.

If the skull of the man found in the loess deposit of the Missouri River near Lansing, Kan., in 1902, is typical of the American Indian, and it seems to be, then the American Indian has been an occupant of the northern part of North America for several thousands of years. His savage characteristics would have brought him into continual conflict with the more peaceful and agricultural Mound Builders, which led the latter to construct for their protection the notable defensive earthworks of Ohio, Tennessee and other parts of the United States.

It can easily be understood why and how the American Indians made intrusive burials in the ancient mounds or learned to construct them themselves when we consider the long intercourse they must have had with the Mound Builders before they drove them farther south. The barbarous Aztecs again in turn supplanted the more peaceful and highly civilized occupants of Mexico and Central America.

If the Mound Builders of the territory now embraced in the United States had a central government it was located in the great American Bottoms of the Mississippi River, one of the most fertile regions in the world. All the records they left behind them are their mighty monuments, which bear witness to their patience and industry, the stone spades and hoes with which they tilled their fields, the pottery in which they cooked their daily food, the stone axes with which they felled the forest trees and the arrow and spear tips with which they hunted or defended their homes.

Religious worship has been a characteristic of every race that has inhabited the earth. The innumerable ceremonial mounds, found in the chief centers of the Mound Builders, show that this natural instinct of the human race was most prominent in their national life, as it was in the prehistoric people of Mexico and Central America, but there is nothing to indicate the nature of this worship of the Mound Builders of the United States.



VIEW OF THE GREAT CAHOKIA MOUND FROM SOUTHWEST SIDE, SHOWING TERRACES OF THE GREAT MOUND AND A LARGE MOUND IN THE FOREGROUND. ANOTHER LARGE MOUND IS JUST BEYOND IT TO THE NORTH. [FROM PHOTOGRAPH BY DR. HENRY MASON BAUM.]

Within a radius of 10 miles of the Great Cahokia Mound are over 100 mounds varying in height of from 10 to 100 feet. The group takes its name from the Cahokia Creek, on the southern bank of which stands this the largest mound of the group, generally known as Monks' Mound, on account of some Trappist Monks having used it as a residence site early in the last century. It is a little over 100 feet in height, and taking into consideration natural erosion, and the filling in of the plain from the overflowing of the Mississippi River and other causes, it must have been originally much higher. The average measurement of its level top is about 150 by 300 feet. During the past century this area has been alternately under cultivation and pasture and at one time was covered with an apple orchard and forest trees; some of the latter are still standing. On the eastern edge is an old cistern and a depression around which are remains of the walls of a cellar, probably dating from the occupation of the mound by the Monks.

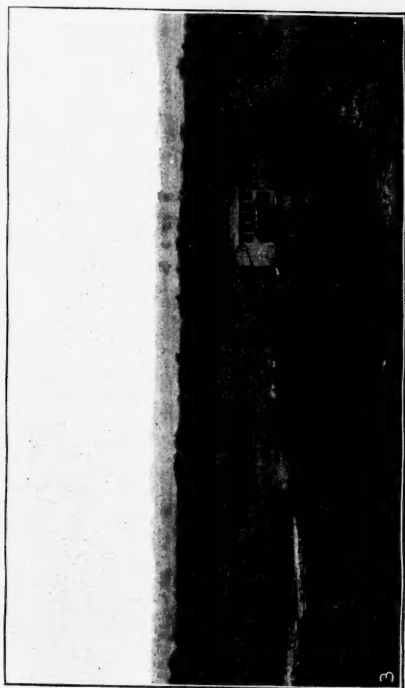
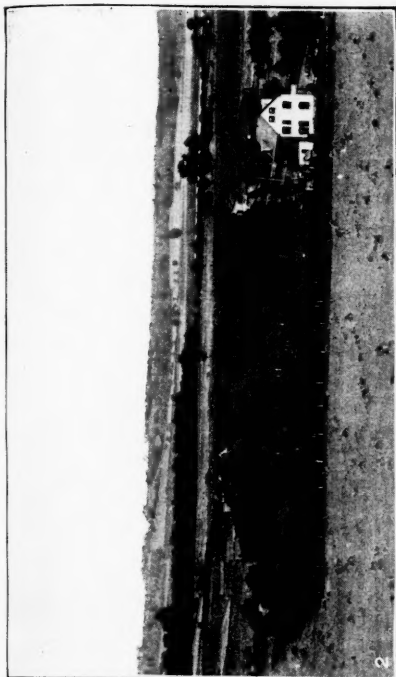
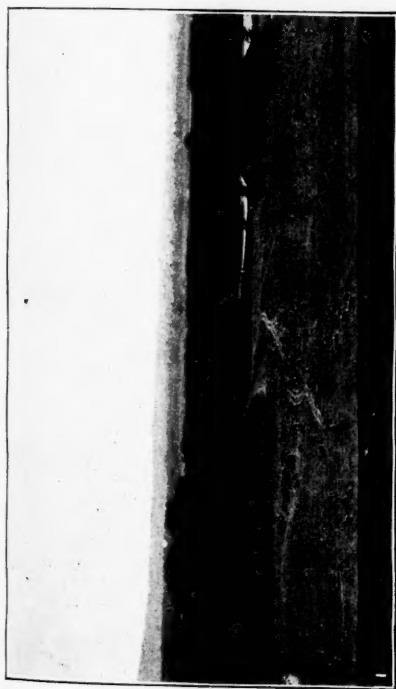
The view from the summit, in every direction, is one of exceeding beauty. I have looked down upon the fertile fields in the early morning, at noonday, at sunset and again at night when the moonlight revealed here and there farm houses, fields under cultivation, woodland and, towering above all, the neighboring mounds (18 are clearly visible) covered with fields of grain, forest trees or farm buildings, and each time with increased interest and admiration. The base measurement of the mound is about 700 by 1,100 feet (18 acres). It stands due north and south, fronting south. From the south end three terraces project from its base. They are about 40 feet high and 250 feet long. The ascent from these terraces to the summit is very abrupt—over 45 degrees. A terrace extends the entire length of the west side, with deep ravines cut by rain erosion. At the southwest end a second terrace extends north for about 100 feet. The north end is quite steep, being over 60 degrees. This end has been protected from erosion by forest trees and underbrush. The east side, shown in the panoramic view, originally sloped to the plain at an angle of about 50 degrees. A deep depression from the summit, about midway down to the plain, has been made by rain erosion.

Of course, it is impossible to form any idea of the minute architectural designs of the mound as originally built. Undoubtedly, it was erected for civil or religious purposes, or both. Whether it covers the remains of some of the distinguished leaders of this people only its excavation will disclose. Great credit is due the late Judge Ramey and his sons (the proprietors) for the preservation of the mound for over half a century. The sons are religiously guarding it to-day against despoliation and, in order to protect it from erosion by wind and rain, it has been surrounded by a fence and made a pasture for cattle and sheep.

This and the 60 mounds in the immediate neighborhood should be made a National Reservation. It is the only prehistoric locality east of the Rocky Mountains demanding and entitled to such protection by the National Government.

On account of the proximity of this group of mounds to the City of St. Louis and yet being in the State of Illinois, it is not likely that the State will protect them and of course the State of Missouri could not act in the matter, even if disposed to do so. The City of East St. Louis is rapidly extending in the direction of the mounds. In the city itself there once stood a mound second in size only to Monks' Mound, which was removed years ago, as was





1, LOOKING SOUTH, TRUNCATED, PYRAMIDAL MOUNDS, 50 AND 60 FEET IN HEIGHT, WITH 4 LARGE MOUNDS UNDER CULTIVATION BETWEEN THEM AND THE GREAT MOUND; 2, LOOKING EAST, LARGE MOUND COVERED WITH AN ORCHARD AND SUMMER GARDEN, 5 OTHER MOUNDS ARE IN CLOSE PROXIMITY TO IT; 3, LOOKING SOUTHWEST, LARGE MOUND WITH DWELLING HOUSE ON SUMMIT, REST OF MOUND UNDER CULTIVATION; 4, LOOKING WEST, LARGE MOUND WITH FARM HOUSE AND SEVERAL OTHER BUILDINGS ON SUMMIT. THE CAHOKIA CREEK FLOWS CLOSE TO THE NORTH END. SEVERAL MOUNDS ARE ON THE BLUFF TO THE EAST. [FROM PHOTOGRAPHS MADE FROM THE TOP OF THE GREAT MOUND BY DR. HENRY MASON BAUM.]

the case with several others in the City of St. Louis, for building sites. Many of the mounds are under cultivation and each year are being gradually leveled to the plain.

Could the scientific men of this and other countries be invited to the City of St. Louis during the Louisiana Purchase Exposition, for the purpose of studying the prehistoric remains of the Mississippi Valley and the Southwest, national interest would undoubtedly be created to such an extent, that our National Congress would take effective measures for the protection of the monuments of this great center of our prehistoric civilization. But the commercial instincts of the Directors of the Exposition have led them to make provisions only for a brief excursion of a few scientific men to the Exposition for the purpose of reading some essays, based on speculation rather than actual field observations.

A great deal has been written on the subject of the Mound Builders and a great many theories have been advanced regarding their origin and disappearance. It is still vigorously maintained by some, that the prehistoric monuments of the United States were erected by the ancestors of the present tribes of North American Indians. Dr. Cyrus A. Peterson, of St. Louis, who has been a diligent student of American antiquities for many years, ably and most vigorously maintains this view in his recent monograph on *The Mound Building Age in North America*. [The Robert Clark Company, Cincinnati, 1902.] It is the best presentation of this theory that has yet been made. But when it is conceded, as it must be, that mound burial by the Indians has never resulted in a single great monument being erected by them, even for entombment, we must look for the builders of the great earth-works of North America among a people widely differing from them in every essential characteristic they possess. Their history, during the 400 years that they have been known to us, reveals nothing approaching civilization. How much of the culture of the Cherokees can be traced to their contact with the Mound Builders many centuries back can only be surmised by the historical student. Like the other tribes of American Indians they have been migratory in their movements as far back as we can trace their history. The people who erected the great earth-works of the Mississippi Valley were not a nomadic race. When we find iron implements in small burial mounds, the crania interred with them quickly settles the question as to who their builders were. Dr. P. R. Baer, of St. Louis, had excavated under his personal supervision a small mound near Monks' Mound in which was found an iron axe which could not have been forged earlier than 200 years ago. With it were 5 stone axes of paleolithic and neolithic workmanship and 20 arrow points! Dr. Baer has been an extensive traveler and collector, and his statement does not need corroboration.

The building of the great Cahokia Mound was a more stupendous undertaking for the people who conceived and erected it than was the building of the pyramid of Cheops by the Egyptians. The former was the work of the Stone Age. The latter of the Golden Age of Egyptian civilization, when its engineering skill rivaled that of our own time. In considering the great earth-works of North America we must dismiss, as unworthy of consideration, the statement made by some writers, that a certain number of men carrying a certain number of cubic feet of earth each day would be able to build one of the great earth-works in a given number of days. Of course they could. But who has ever known or heard of a tribe of Indians who did or ever had the least inclination to do so?

## EDITORIAL NOTES

**ASIA MINOR:**—Dr. Leonhard, of Breslau, has published the results of his investigations concerning the ancient tombs of Northern Asia Minor in the XVIII Annual Report of *Schlesischen Gesellschaft für vaterlandische Kultur*. He deals especially with the two kinds of burial places which distinguish the two ancient civilizations found in Asia Minor,—tumuli and rock tombs. The tumuli, which are found only in the great plains, have been shown to exist in Phrygia and Paphlagonia. This mode of burial was probably introduced into Asia Minor from Thrace for, according to Herodotus, it was the custom among the Thracians on the west side of the Black Sea to bury in this way, heaping the stones in a tumulus over the body of the deceased.

In connection with Dr. Leonhard's observations on these tumuli it is interesting to note that this method of burial seems to have been almost universal and is practiced, to a greater or lesser extent, by a number of uncivilized peoples at the present time. The Ming Tombs in China [see *RECORDS OF THE PAST*, Vol. I, Part IV, p. 99] are situated on the edge of the great plain on which Peking is located. Each of these tombs has a large tumulus thrown up over the actual grave of the Emperor. The mounds in North America which were used as burial places by the Mound Builders are a form of tumulus. The present method of burial among the Eskimo of Southern Greenland is of the same nature.

Concerning the rock tombs, Dr. Leonhard observes; that they are peculiar to the peninsula of Asia Minor and are known nowhere else except in Egypt where they were used at the time of the Middle Kingdom; and also that the custom is probably due to the large number of natural cavities occurring in the rocks of Asia Minor. He regards them as the remains of an independent Hittite development which is related to the ancient Babylonian civilization. In two chambers discovered by himself, one at Salarkö; and the other at Suleimankö; he found evidence of the Hittite style of the Paphlagonian tombs. He believes that the irruption of the Cimmerians marked the end of the development of culture in Paphlagonia and Capadocia, thus placing the date of the last Paphlagonian rock tombs not earlier than 700 B.C.

**NORTH AMERICA:**—UNITED STATES: A prehistoric copper mine has recently been discovered near shaft A of the Michigan Copper Mining Company's mine, near Rockland, Mich. The mine was discovered in the side of a steep bluff 15 feet high. At a depth of 10 feet from the surface the earth was black with pieces of charcoal and on digging deeper a pile of charred logs was found. Near these were large stone hammers, the weight of some being as much as 30 lbs. It is probable that the method used in mining was to build a fire around a mass of rock containing the copper, then, by dashing cold water upon the highly-heated rock, splintering it so that the copper, which occurs here in the metallic state, could be easily pounded out with stone hammers.

**MEXICO:** A remarkable group of ancient ruins has recently been discovered in the state of Puebla, by Dr. Nicolas Leon, sub-Secretary of Public Instruction of Mexico, and Col. D. Joaquin Beltran. In the *Mexican Herald* Dr. Leon makes the following statement:—

As head of the section of anthropology and ethnology of the National Museum, I accompanied Señor Rodríguez to the scene of the ruins. We went directly to the town of Tepeyahualca, in the district of San Juan de los Llanos, state of Puebla. In this place we were cordially received by Señor Bruno Osorio, one of the prominent men, who had been advised of our coming by the proprietor of the Hacienda Xaltipanapa upon whose lands the ruins are.

Señor Martínez, our host, was greatly surprised to learn that the monuments upon his land were unknown to the world for the reason that in the time of Maximilian there was a story abroad concerning them and even a scientific expedition was formed to visit them, but Señor Martínez was aware of the fact that owing to the exciting political events that occurred about that time there was not much accomplished, and ever since the ruins were ignored.

The day following our arrival we visited the ruins, the first of which we encountered at a distance of a mile to the east of the house of Señor Martínez. In a range of small hills that extend from north to south from the high neighboring mountains, the trend of which is mostly from east to west, we found a very numerous series of pyramidal constructions, guarded by elaborate trenches and connected, for purposes of communication, by wide avenues which were set off at intervals by sloping acclivities, platforms and staircases. All the pyramids were found to be quadrangular and to have been built with especial reference to the cardinal points. The heights of them were from 30 to 50 feet.

These important monuments were constructed entirely of rocks of sandstone cut and laid in juxtaposition dry, that is to say, without the use of cement. The surface dressing of the pyramids are small stones worked into cubical forms of very ornamental appearance and laid close together.

As a rule every 4 of the pyramids surround a court. All of them are so grouped that each and every one of them guards the entrance to the courts. But if in any case the entrances are not protected great walls with bases much wider than their summits reinforce the pyramids. These walls are of such size that their summits are really streets. They are well paved with flat stones and have platforms, staircases and sloping acclivities like the avenues. Many of the walls have been thrown down owing to the destructive work of vegetation and the hand of man.

There is one avenue in particular which absorbed our attention. It started at the peak of the highest hill in the locality and sloped with moderate declivity down the hill. As it was evidently intended in remote times for the conveyance of loaded wagons drawn by oxen up and down the hill it was necessary to commence the construction of it at the hilltop by giving to it an elevation of a few feet above the hillside and increasing the height rapidly above the hillside as it approached the vale below.

On one of the highest of the platforms and at the bases of all the pyramids we found pieces of pottery, which were certainly made before the time of Columbus and which were evidently the remains of a civilization relatively more advanced than that of the builders of the pyramids. We found also many sculptured scenes, in bas-relief, of prehistoric times. Figures of human beings and animals in stone and iron were quite numerous. Domestic utensils of stone painted rose color were scattered over the ground. Stone knives and arrowheads of the obsidian epoch were encountered in great abundance.

The disposition and construction of the monuments remind me of Guerrero. They are the oldest to my knowledge in the republic and merit the most careful and extended investigation. We who have visited the ruins are determined to solve the enigma of their age and the character of the people who built them. The Mexican Government will assist us in many ways in the matter.

